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HISTORICAL LANDMARKS OF MACAO.

(Continued from page 182.)

1563. "The mighty sea-rover Chang-si-lao having besieged Canton, was vanquished and slain by the Portuguese, for which the emperor rewarded them by granting them in perpetuity the island on which Macao stands." *Old Directory.*

1565. A collegiate church bearing the name of St. Paul was erected by the Jesuit missionaries, who were among the first to establish themselves here and in 1594-1602 the early building was replaced by a costly edifice which was burned in 1835. See 1594, 1762 and 1835.

1569. The Misericordia Hospital (Santa Caza da Mizericordia) with its church in Senate Square, the date of the building of which is unknown, was founded in 1569 by D. Belchior Carneiro Bishop of Nicea and Governor of the Bishoprics of China and Japan. See 1667.

1573. The Temple of the Goddess Matsoo po at Ama-ko, from which Macao gets its name, near the Bar Fort in the Inner-Harbor, had its beginning. In the reign of Wanli of the Ming dynasty (about A.D. 1573) a ship from Fukien Province, was rendered unmanageable and all perished but one sailor, a devotee of the Goddess Matsoo po who embracing her sacred image with the determination to cling to it was rewarded by her powerful protection and preserved from perishing. The ship being driven thither he landed safely at Macao, where taking the image to the hillside at Amako, he placed it at the base of a large rock, the best situation he could find—the only temple his means could procure.

About 50 years after a famous astronomer discovered there was a pond in the Province of Canton containing many costly and brilliant pearls, whereupon he respectfully advised his Imperial

Majesty Tünke to send and get them. On the arrival of his confidential servant at Macao he passed the night at the village of Amako, where the Goddess appeared to him in a dream and told him where the pearls were. He went and procured several thousand of the finest pearls and glowing with gratitude he built the temple at Amako and dedicated it to his informant. In 1828 Fukien and Taychow merchants subscribed more than 10,000 taels of silver to erect something more honorable to their favorite Goddess. This was the origin of the present assemblage of buildings. The upper temple being dedicated to the Goddess of Mercy, the middle one, the temple of Universal Benevolence and the lower one named Amako. The temple and hill beautified with many venerable and shady fig trees, form one of the most remarkable objects about Macao.

Chin. Repos. IX. 402.

Mako Temple, or the Lady of the Celestial Chambers, commands the Inner Harbor, and is built at the foot of an extraordinary pile of rocks. Half way up and on its summit are several little temples. A large Yew-tree shades the temple. At its foot are these words: "We desire that heaven will cause good men to be born. We desire that earth will assist man in acting benevolently." *Indo-Chinese Gleaner* April 1821.

1573. The "Barrier" (Porta do Cerco) or wall across the isthmus, was built at the expense of the Chinese authorities for the protection of the country and to prevent their children being kidnapped. In the middle is a door guarded by Chinese soldiers. At first opened but twice a month, then every fifth day, afterwards daily at daylight, now no gate.

1575. The Bishopric of Macao was created, comprehending the city of Macao, with three parochial churches, a number of chapels, and one seminary; Canton Province and the adjacent islands.

1580. Father Matteo Ricci, the founder of Romish missions in China, and Michael Ruggiero (or Roger) arrived at Macao. In 1582 Ricci established himself at Shin Hing City, the Capital of Kwangtung Province. Afterwards going to Nankin and Peking he rose to eminence. Among other volumes he translated six books of Euclid, "which attained a greater celebrity than any other book published by Europeans in China, and almost every literary man is acquainted with it at least by name." "Their most dangerous enemies were the priests of the other R.C. orders, all hostile to the Jesuits. Even during the lifetime of Ricci their animosities broke out at Macao and a friar was mean enough to accuse them to the Government of a conspiracy to subvert the Chinese Empire; but the danger was averted by a mandarin, who arrived at Canton and

successfully refuted this calumny though not till Martinez, a very worthy man had been beaten to death as a traitor." *Gutzlaff's Three Voyages* 293. Alexander Valignan, Superior-General of the Missions of India, of sincere though misguided zeal, resided at Macao and chose the most able men (Ruggiero and Ricci) for the establishment of the mission in China. *Mid Kingdom.*

1580. (About) Macao was erected into an Episcopal See by Gregory III., and many Bishops have been consecrated in succession to this post.

1582. Ground-rent first demanded of the Portuguese by the Chinese Government.

1583. Portuguese gave name of "Porto de nome de Deos" to Macao, and "Porto de Amacao." The etymology of Macao from its earliest name "Ama-ngao" port of Ama, the Goddess of the ancient temple near the Bar fort. Later it was also called "Cidade do nome de Deos do Porto de Macao," at present called "Cidade do Santo nome de Deos de Macao." Mandarins call it "Gaou-mun" (provincial aou-mun) and city "Gaou-king." Found in books as, "Gau-kan," "Ghao-kim" and "Gau-min."

1583. The Colony instituted government by means of a Municipal Chamber, as the settlement had now largely increased, composed of a Senate of 6 members called the "Leal Senado," to manage all the interests municipal, economical and political. From that date colonial business was done by the Senate, in conjunction with the Governor and Judge, till by a decree of Sep. 20, 1844 a Board of Exchequer was created, thus taking away from the chamber the financial administration of the colony. *Macao Geography* p. 46.

1585. Macao was called the "Holy City" by the Portuguese residing there. About the entrance to the Senate House may still be seen in Portuguese; "City of the name of God, there is not another more loyal." *Giles' Glos. of Reference* p. 102.

1586. The name of "Cidade do nome de Deus na China," was confirmed to Macao by Vice-Rei D. Duarte de Menezes, and the privileges of the city of Evora conceded to it, which privileges were formally confirmed to it in 1595.

1587. The Chinese Government established a civil magistracy to rule the Chinese.

1589. St. Augustine Church was in existence in 1589 when the Portuguese friars took possession of it and the Spanish friars retired to Manila, though the date of its construction is unknown.

1593. There was already at Macao "a Cathedral with two parishes, two Hospitals and four religious orders, Augustines, Dominicans, Jesuits and Capuchins."

1594-1602. The most striking object in the view of Macao, as obtained from the harbor is the facade of the ancient collegiate church of St Paul erected 1594-1602, by the Jesuit fraternity, whose seminary was, during the 17th century, a celebrated seat of learning and of political influence. Subsequently to the expulsion of the Jesuits from the Portuguese dominions (A.D. 1759) their collegiate establishment was converted into barracks, but was consumed by fire on the night of January 26-27 1835. The granite facade of the old church which was preserved intact, is said to have been built by Japanese stone-masons, brought to Macao for this purpose, possibly expelled R.C. converts. The following description of its architecture is given by Ljungstedt; "The ingenious artist has contrived to enliven Grecian architecture by devotional objects. In, the middle of the ten pillars of Ionic order are three doors leading to the temple, then above, range 10 pillars of Corinthian order which constitute 5 separate niches. In the middle one above the principal door we perceive a female figure trampling on the globe, the emblem of human patriotism and underneath we read 'Mater Die.' On each side of the Queen of Heaven, in distinct places, are four statues of Jesuit Saints. In the Superior division, St. Paul is represented, and also a dove, the emblem of the Holy Ghost." Cut in the stone are also many other figures, as a large ship, a full sized skeleton, sea monsters and floral decorations with Chinese characters, but the parasitic banyans now claim the ruins, and with the decay time brings a most remarkable piece of architecture may ere long be no more.

In 1838 the side walls of the Church, which though of great thickness being considered unsafe were cut down to a height of about 25 feet and on the inside cut away to form shelves which were used as a place of interment for Roman Catholics. The Rev. J. A. Gonçalves, well known to students of Chinese by his works on that language, was buried here, until some ten years ago his remains were removed to the chapel of the old Royal College of St. Joseph. The building has been finally closed for some years past. Vaults supposed to contain treasures (the Jesuits had amassed much wealth and were forced to leave 'with only their Breviaries under their arm;' see 1598 and 1759) are known to exist beneath the long flight of steps leading to the ruined church. These subterranean passages lead up into the Guia Fort and under the Bay to Green Island a considerable distance away. See 1602, 1762, 1835.

1596. The galleon for the year on her way from Macao to Acapulco was driven near the Japanese coast and enticed by the

prince of Tosa to enter one of his ports. There she was embargoed and her commander negotiated in vain for her release

The Taiko of Japan having issued new edicts of banishment against the Romanists, 23 or 26 priests suffered martyrdom. In the Franciscan church at Macao (now in the Cathedral) there is a painting commemorative of this event and beneath it the following inscription: "Glorious martyrdom of the 23 saints, proto-martyes of Japan of the Seraphic order of the Philippines, martyred by the order of the Emperor, Tayco-sama, at Nagasaki on the 5th of February 1597; and canonized by the most holy P. Urban VIII. in the year 1627." Then follow the names 1. St. Peter Baptist, lecturer on arts, provincial ex-superior, H. C. Majesty's ambassador, provisional commissioner in Japan, and the first elected bishop, native of Avila in Spain. St. Mathias of Macao &c. 20-3 natives of Japan. And the sentence of the Emperor of Japan, Tayco-sama: "I have condemned to death these prisoners for their having come from the Philippines to Japan under the pretended title of ambassadors and for their having persisted in my lands without my permission and preached the Christian religion against my decree, I order and wish that they be crucified in my city of Nagasaki." *Chin. Repos. VI., 466.*

1598. As to the Jesuits among other things they were accused of the possession of great wealth. It appeared that they started with an annual allowance of 500 crowns from the King of Portugal, which was afterward increased to 1000. The municipality of Macao invested them with one valuable right of citizenship in allowing them the profits of 50 out of, 600 bales of silk shipped annually to Japan, a perquisite which was afterwards increased to the gain on 90 bales. This connection with commerce the Jesuits is defended by many precedents. The Jesuit missions were also supported by their Japanese friends and converts. In 1598 a Bull was issued requiring all priests of other orders, who wished to visit Japan, to go out viâ Macao under the Portuguese flag. All who found their way thither through Manila were required to return."

Chin. Repos. VI., 468.

1599. St. Domingo Church across the square from the Senate House believed to have been built by the Spanish friar Anthony Ascediano and his adherents in 1599.

1600. On the cover of "Taoumun fan yer tsa tse tseuen taou" or "A complete collection of the miscellaneous words used in the foreign language of Macao," there is a picture of a Portuguese in the costume of 1600 with a cocked hat, powdered cue, short breeches and a sword. The book is anonymous and was printed at Fatshan near Canton.

1602. The great Church and Seminary of St. Paul was erected. Upon the corner stone to the left of the entrance is the following: "Virginimagnæ Matri Civitas Macaensis Libens Posvit. An. 1602."

1606. "The number of (Japanese) converts now amounted again to 1,800,000, commerce was also in a flourishing state, its profits set down at 100%, and the returns enriching Macao especially with an annual import of two or three thousand chests of silver and several hundred tons of Gold!" These statements of profits are however too imperfect to be relied on. *Chin. Repos.* VI, 469.

1608. A sad casualty, fraught with the worst consequences, occurred at Macao. The crew of a Japanese junk, in a riotous state, provoked a contest with the military and 28 of them were killed. Governor Pessoa by whose order they were fired on, conducted the annual ship to Japan the following year. The report of his conduct was not slow in following him, carried probably by the Dutch. Meanwhile a Spanish vessel was wrecked on the coast, having on board the governor of the Philippine Islands, who being asked if the Spaniards could supply Japan with silks &c. if the Portuguese were driven away, replied that Manila could furnish three times as much as Macao. Whereupon an order was given to seize the ship, behead Pessoa, expel the Jesuits and give their establishments to the Spanish priests. Pessoa the governor of Macao informed that his ship was threatened, returned to defend her and on the first attack the Japanese were repulsed. The Shogun in a rage, issued his commands that every Portuguese in Nagasaki should be put to death. But this, was unnecessary; on the 9th of January, 1610 the attack was renewed, Pessoa and his crew overpowered and the ship burned. Thus avenged, the monarch relaxed his fury, and permitted the Portuguese to continue their trade. *Chin Repos.* VI, 469.

1612. The papal regulation, that all priests should go to Japan only by way of Macao was now annulled, very probably by desire of the Jesuits, who saw that of the two flags, the Portuguese was the lower in the Shogun's esteem. *Idem* 470.

1613. The following is a translation of a large state tablet, more or less defaced, in Chinese character set in a wall in the rear of the Leal Senado building. "Tablet erected by the Sea coast Intendant in accordance with the orders of the two high officials (the Governor and the Governor General) in reference to harboring the Wó people (the Japanese). These Japanese by nature crafty, and fierce like vultures, not hitherto having intercourse with us, have clandestinely come within our borders and must by all means be driven out.

"Contrary to the strict Imperial mandate, the barbarians of Macao are rearing these people for slaves, nourishing tigers to bring on bitter calamity. The Intendant put in charge of this business, having come with the authority of the two high officials to inspect Macao, finds by investigation that the barbarians still retain a number of the Japanese as slaves in all 98 persons. Let these robbers return to their own country and then you barbarian traders may be here in peace and happiness. Hereafter merchant ships are not allowed to bring these people here, nor will the barbarians at Macao be any more allowed to rear the young Japanese for slaves. Dare to disobey and both Japanese and barbarians shall be instantly seized and by the two high officials condemned to death. The Emperor's command is clear. Let it be reverently received. Ming dynasty. 41st year of the Emperor Wan-lih 7th month 1st day." (A.D. 1613.)

The Chinese text is as follows :—

海道遵

諭蓄倭碑

倭性狡鷲向不通貢輕入內地者必誅

朝廷法制甚嚴乃澳夷歹蓄之爲奴養虎遺惠者將

道奉

受事憑籍

奉兩院

籍諭蓄

兩臺制馭巡澳察夷遣散倭奴凡九十八人還國
賊爾等市夷遂得相安樂土此後市船不許夾帶
澳諸夷亦不許再蓄幼倭違者倭與夷俱登時擒
兩院定以軍法處治

王章有赫共期抵承者

皇明萬曆四十一年歲次癸丑柒月朔 *illegible*

倭石碑

欽差整飭廣州兵巡事務視海道兼市舶
廣東布政使司右侍郎 按察司命

CHINESE ACCOUNT OF COREA CONCLUDED.

BY E. H. PARKER, ESQ.

IN Ham-Kyèng and P'yèng-an provinces the cultivation of ginseng should be extended. In the others, willows and firs should be planted, trees which become serviceable timber in ten and twenty years respectively. As regards the fishing resources of the coasts, it is desirable to build more boats. Improvements being thus successively introduced into the forest, field, and fisheries administrations, the supply of vegetation and food would be inexhaustible, even though the axe and the net were industriously plied every day. Again, the drugs, and hides produced within Corean territory are in wide demand, which would be stimulated by their export abroad—another source of wealth. It is said that in certain places on the coasts of Kang-wên province the sea-bottom produces Coral: the reason is that the land faces south, whilst the air is cold: the facing to the south wafts the coral into existence, and the coldness of the atmosphere causes it to harden. In all eight provinces where pulse is grown in the fields, the cotton tree (or *Bombax malabaricum*) should be planted in the proportion of 6 or 7 to 3 or 4 of pulse, when profits would be increased and extended. Not only this, but mines of all sorts are there for the opening, and attention should be directed to the manufacturing arts, whilst spinning and need work should be cultivated by the woman: by this means wealth will conduce to power, and power to the security of wealth. How attain wealth? By foreign trade and working the mines. How attain strength? By training the army and manufactures. After the Chinese army had quelled the Corean revolution, the writer was amongst those on the point of returning in triumph, but the King petitioned that the troops might be allowed to remain a little in order to maintain peace. Moreover his Highness having himself witnessed the imposing spectacle of the troops which had thus demonstrated, wished to benefit by the opportunity to strengthen his own army: and he felt a respect too for the commander-in-chief, Wu Ch'ang K'ing, both as a gentleman, and as a soldier from a soldier's stock, who became a general before he was thirty, and was entrusted with a government before he was forty. As a general his reputation stood high, and the feelings entertained for each other by him and the Coreans were akin to those of a lord and his retainers. There was an entire absence of suspicion, and a perfect sentiment of common interest. Imparting freely to them all he could of strategy, and tactics, why should he hesitate to lend them so insignificant a person as myself? And so a request was

added for an instructor. His excellency thereupon directed Mr. Commissary Yüan Shih-k'ai to choose some of the ablest amongst the drill-sergeants to act as instructors in rifle-drill. Mr. Yüan, with a soul full of zeal for the public interest, furnished them with the means to learn accurate firing, keeping no secrets back, and sparing no effort. After going through all the movements of drill, the consequence was that within a very few months they became disciplined, and they possessed a competent land and water force sufficient to assert their own. The way for the land force to guard the important approaches will be to construct forts along the coasts and to purchase long-distance foreign guns of large calibre, with which there will be no difficulty in driving off the stoutest enemy. The way for the sea force to secure victory will be to utilize the produce of the mines and the dues on foreign trade, so as to gradually purchase a fleet of steamers to work in concert with the ships of war of all sizes in each province, keeping watch and guard in every direction. Making their natural defence thus out of the mountains and the seas, they will have accomplished a great deal towards preserving their country. But, if a state has no generals, it becomes the prey of the enemy; and if the generals are no soldiers, the army becomes the prey of the enemy. Hence in training up a force the first thing is to train up generals. As the proverb says:—"It is easier to make a thousand armies than one general." If you want to find able generals, you must choose men of competent civilian as well as military talent; men who can read up the whole range of tactical history. Make them serve from the ranks upwards. Let them learn to be sagacious counsellors before they begin to decide the moves of strategy: let them learn to be sturdy warriors, before they undertake to crush an army. This is what a great captain's qualifications should be. He will lead on his myriads against the enemy in such wise that no brave soldiers will avail that enemy, and no fast places avail his state. Like the rolling clouds and the rushing wind, he is irresistible wherever he goes. Still, the saying is true that "a hundred victorious fights are not as good as one bloodless victory." Soldiers are a deadly weapon only to be used when it is unavoidable. The Ngi dynasty has now held Corea for 490 years past, and, although several times attacked by foreign enemies, and repeatedly on the brink of danger, has within a short period always regained peace; the reason being that its rule is, on the whole, a light one; its taxes and its *corvées* easy to bear; whilst its goodness to the people has been profound. A decorous and thrifty Prince at the head, has produced circumspect ministers at the Court, and an elevated people in the country.

Care for goodness in the Prince above, with good results in the attitude of the people below,—a result as natural as unstudied. At the present moment, with the embargo taken off communication by sea, with a free trade and accumulating wealth, her social condition must undergo a revolution. Even if her habits do not become more extravagant, she must incur great additional expense. What she should give special forethought to is to pause before she disturbs her financial equilibrium. As regards her prohibitions against foreign religions and opium, it is easier to start the flow than to staunch the leak. What is hoped of her statesmen is that they will take due heed, neither drifting nor over doing. In other matters, such as getting men of talent,—these she should gather in at once: her unsettled population,—these she should settle at once, and not allow outsiders to get hold of them and use them as spies, as it is a sorry outlook for those at the helm to see their able men working for others' benefit.

Coreans, from the highest to the lowest, are divided into two parties,—the conservative and the radical; a cause of internal strife and likely to bring on foreign meddling. It appears that, though each party holds different and irreconcilable views on the subjects which they have at heart, yet the earnest and passionate feelings of both alike emanate from a deep sentiment of patriotism. Radicalism, after all, is not such a heinous offence, nor is conservatism such a great crime. The conservatives persist in their old ways and rest content with their unpolished rusticity, like men living in a remote valley, with the forests and crags for homes, and the deer and the swine for companions, in a primitive state as in the earliest times. As is justly said of such:—"Knowing not Han, how should they know of Tsin and Wei?" They have not by any means a low opinion of themselves, and comport themselves with sufficient dignity; but their horizon is small. Now-a-days, when oceans and continents are crossed, when intercourse has become free; when men who tattoo their faces, file their teeth, paint their bodies, and cut their hair, walk cheek by jowl in the bazaars with togaed and hatted gentry, besleeved and besashed in a civilized way, we see a state of things which has never previously happened since the world began. Is it any longer possible for rulers to close the doors of their states? The radicals, on the other hand, see that the barriers to intercourse are very frail, and that seclusion is now no longer possible. Better, they say, to invite people into the house in a friendly manner than have them burst the doors in, and enter as uninvited guests. The reins will thus remain in Corea's hands. Is it not a fact that the best men are those who know the require-

ments of the times? In all that regards the important state matters of trade, wealth and power, I maintain that they are matters of prime consideration, and these objects, too, are what the radicals impetuously regard as peculiarly their own. It may be argued that where there is advantage damage is sure to run in its train, and where the advantages are very great the damage is proportionately so: but this again is feeble and timid talk, as though one argued that a sharp sword in the grasp, though available wherewith to slay an enemy, might also kill him who wields it. It is no credit to the sword that it slays the enemy, nor is it the sword's fault that it kills you: the merit lies in the manipulation of it. From this time forward, it is to be hoped that both parties will get rid of all personal bias, and clear away all clannish sentiment, working together with a will, to the common end of improving present administration; advancing into prominence men of ability, and turning weakness into strength, poverty into riches,—a mere matter of a little time. We may hope to see at Court and in power men of the stamp of the "Eight Virtuous Ones," and other heroes of Chinese history, full of zeal for good government, stays to the country and helps to the court,—in such wise that the object will not be lost through ill use of the means,—enjoying along with China the blessings of Peace—is not that a worthy thing?

In Ma 'Twan-lin's chapter on the military resources of Corea, it is said that the number of Korean officers endowed with military and literary ability, and sufficiently shrewd and brave alike is by no means small; hence they have been able to protect their frontiers and transmit their state through a long period of time. As the saying is: "One doesn't go after nettles in places where tigers abide." Let not those who have business with Corea say that "there are no men in the land." When the writer was in Corea, he made the acquaintance of two officers named Kim at General Hwang's house, and, when he was returning to China, it happened that these two gentlemen had business at Tientsin, so that he had the pleasure of their company in the gunboat "T'ai-an." We conversed in writing all day long, and the two gentlemen were stocked with practical learning to an extent far above the average. As those matters were then pressing, they introduced the important subjects of open ports and custom-houses. As answers were given they grasped the principles and proceeded to develop them. One of them was well-read in the ancient laws and peculiarly able in indicating words by moving his fingers. The other had held high office at Söul and been at the same time acting governor of Kang-we,—a man of great promise.

NOTES ON MISSIONARY SUBJECTS—NO. 1.

BY J. EDKINS, D.D.

A WORK was sent me lately for examination translated from one of Miss Havergal's popular books. This lady had great musical and poetical gifts, as is well known. In its Chinese form the book is made up into thirty chapters. Each is composed half in Mandarin prose and half in Mandarin poetry. The translator is Mrs. Kwo, a convert of the Ching-chow mission of the Baptist Missionary Society in Shantung. The poetry reads smoothly and is made in lines of seven words and of five, or eight and seven, in alternation. My Chinese scribe likes the poetic style and praises it as decidedly good. Short tone words rhyme with even tone words, and rising and departing tone words also. From the first, Chinese poets have kept to the rule that rhyming words must have the same tone. Here is a Christian native engaged in evangelistic work who breaks this rule, and yet her poetry reads well. It is not for us, in this case, to compel the Chinese converts in making poetry to keep to the national rules of versification. If we were to do this the poetry might be injured in its freedom, fervency, and force. Consequently, I recommended the book cheerfully to the examining committee. Here follows a specimen, which, like the whole book, is full of Scripture phraseology, and yet is so written that a Confucianist of liberal judgment admires the style as excellent for a female writer.

Yet the question of tones in Christian hymns in Chinese can only be settled by experience. Popularity and usefulness are the ultimate tests of hymns in Chinese, and these two kinds of success may be attained either with conformity to the laws of tones or without that conformity.

At present popular songs as printed in native collections of plays are of two localities, North China and Kiangsu tones are attended to in both. Probably the provinces that have produced national songs which are printed and sung everywhere are Kiangsu, Shantung, Honan and An-hwei, but this limitation may be corrected by further knowledge. The musical companies of the Hunan Catholic converts in Shantung and Chili are invited out to marriages and funerals by wealthy Catholics, and they sing Christian hymns and chants accompanied by native flutes and stringed instruments. They are paid as Tauist and Buddhist bands of monks are paid by the heathen. The hymns they sing are probably all of Shantung and Chili origin, and made by converts of those provinces.

In order that a hymn may become popular and useful it must be natural and simple in style. The phrasology should be thoroughly evangelical. The language should be the channel for deep Christian feelings. Missionaries may achieve a partial success as hymn makers, but the popular hymns of the future will be made by natives of fine taste, Bible knowledge and deep spiritual experience.

The following hymn can be sung to Hanover and may from its subject be called,

Rabboni: John XX. 16.

歌曰

耶穌爲夫子	馬利亞先稱	追想心中樂	無人可比倫
不論是何人	快樂緣真心	因由愛心發	纔肯認師尊
今覺主流血	稱呼更歡欣	一知主所作	圖報顯愛心
羨慕僕有福	效法不可停	我輩服事主	快樂從此生
爲何願事主	良善我甘心	不獨替我死	復活更可憑
主不再有死	我沾同活恩	凡愛稱夫子	主說是實情

THE DIALECT OF THE RIVER AND GRAND CANAL.

BY REV. A. SYDENSTRICKER.

A PECULIAR form of mandarin—a sort of *lingua franca*—is in use along the Yang-tsi and Grand Canal which next claims our attention. It varies considerably in different places, but the general features are the same. On the river the Hankow dialect presents perhaps the best specimen and on the canal the dialect of Yangchow. This form of mandarin is more uniform above the canal than it is along the river. It extends with little variation from the region south of Chinkiang to some distance north of Ts'ingkiangp'u, and east of the canal to the coast.

This is a commercial form of mandarin, and omits the nice (?) distinctions of both Pekingese and Nankingese. The number of different sounds is reduced almost to a minimum, and the easiest and quickest are preferred. Along the canal the short tone comes out with a peculiar distinctness that in some combinations ends in *k* or *kh*. With this exception it is much more closely allied to Pekingese than Nankingese. Barring two or three vulgarisms of which final *k* is one—the following are the chief variations of this form of mandarin from the orthodox standard (whatever that may be): Initial sounds,

1. The distinction between *ch* and *ts* is not observed, the former being merged into the latter, e.g. 庄 *chuang* becomes identical with tsuang; 真 *chên*, with 怎 *tsên*; 主 *chu*, with 祖 *tsu*, &c.

2. Similarly *sh* becomes *s*; e.g. 深 *shin* is pronounced *sên*; 爽 *shuang*, *suang*; 燒 *shao*, *sao*, &c. Thus the number of sounds is simplified and lessened.

3. The initial French *j* (or *zh*) regularly—especially on the canal—becomes (American) *r*: e.g. 人 *jên*, *rên*; 若 *jah*, *roh*; 如 *ju*, *ru*, &c.

Finals: 1. Final *n* and *ng* are not distinguished after the vowels *e* and *i*. In some places they are both *ng*, as at Chinkiang and Yangchow; in other places they are both *n* as at Ts'ingkiangp'u.

2. As already indicated above, the short tone (*juh sheng*) comes out very distinctly; hence,

(1). Final *uh* becomes *oh*; thus 贖 *shuh* is changed into *soh* (*k*); 督 *tuh*, into *toh*; 陸 *luh* into *loh*, &c.

(2). The hushed vowel sound (spelled by Edkins *ih*, by Wade *ih*) becomes a distinct, open *sh*; e.g. 石 *shih* changes into *sch*; 直 *chih* (*chih*), into *tséh*; 日 *jih* (*jih*), into *réh*, &c.

(3.) The final *wan* (and in a few cases *an*) becomes *ōan*; e.g. 短 *tuān*, *tōan*; 卵 *luan*, *lōan*; 船 *c'huan*, *ts'ōan*; 管 *kuan*, *kōan*, &c. This peculiarity is more prevalent perhaps along the canal than the river.

From the wide use of this variety of mandarin it has a much better claim to be styled southern mandarin than the Nankingese. The tendency is to abolish unessential distinctions and to have a medium suited to the rapid intercourse required by the commerce and inter-travel along these water highways. The same tendency of the spoken language is observable in other commercial centres; e.g. Tientsin compared with Peking, Shanghai compared with Soochow, &c.

The question now comes up which form of mandarin is the most useful as a *t'ung yung tih hua*, a universal medium? The universal testimony of the Chinese, and of the majority of foreigners capable of judging intelligently, is that the *ching hua* i.e. Pekingese is the best. And this opinion certainly has a great deal to sustain it. Pekingese is spoken with unimportant variations in the northern provinces, Hupeh, Szechuen, northern Kiangsu and Anhwei. It is perfectly well understood at Hankow and is the standard in Manchuria.

But in order to get a still wider range, there is a considerable number of Pekingese localisms, both in idioms and pronunciations that must be avoided. Notable among these is the excessive appending of 兒 *er* to words and phrases. Besides, the *juh sheng*, so distinct in southern mandarin, must be duly observed. To acquire this universal medium one is compelled to change teachers occasionally and select those pronunciations, idioms &c., which are current over a large extent of country. There is no one teacher whose language is sufficiently pure for this.

Finally, if one expects to live and labor in a single district of country, the local *patois* is generally, by far the best medium of communication.



THE CONDITION AND HOPE OF THE HEATHEN.

BY REV. D. Z. SHEFFIELD.

THE SUBJECT CONSIDERED IN THE LIGHT OF REASON.

THE world by wisdom has not known God. Wherever we turn the pages of human history, the lesson is uniformly taught, that the Gentile nations have drifted ever further and further from the knowledge of God. According to the Hebrew Scriptures, the light of the primitive revelation which God vouchsafed to make of Himself, was not wholly extinguished in the Gentile world for many centuries; and yet that light became more and more obscured by multiplied forms of nature-worship, until at length it went out in darkness. The devout Job was holding fast to a pure spiritual worship of the God of nature, while his contemporaries were forgetting God, and exalting the works of His hands to divine honors. Says Job; "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were also an iniquity to be punished by the judge, for I should have denied the God that is above." The early sage-kings of China worshipped the hosts of heaven, as also the gods of mountains and streams; and were among the first to entangle themselves in the subtle idolatry which inheres in the deification of heroes and ancestors. There is a law in nature that governs both growth and decay; so there is a law in human history that governs the growth of men in the knowledge of God, and the degeneracy of men in their forgetfulness of God. Men because of sin "did not like to retain God in their knowledge," and their first step in apostasy from God was the deification of the most striking objects in nature, by which God reveals his wisdom and power and goodness. But men did not stop with nature-worship. The manifold powers in nature suggested invisible, personal beings as the sources of these powers; and so a further stage in degeneracy was reached when heaven and earth were peopled with a multitude of gods, each exercising his special office, according to the conceits of his votaries. But man is a reflective being, and while the masses were led captive by the diversities in the manifestations of nature, philosophers exercised their powers in tracing out those laws that bind this diversity of appearances in nature into a true cosmic unity. Thus the philosophers of China, and Greece, and India turned men's thoughts into those paths of research, which if they had been wisely pursued, would have led to the re-discovery of the

supreme God in which nature finds its true unity. But as men did not like to retain God in their knowledge, so they did not like to re-discover his presence in nature; and thus in all the ethnic philosophies the face of God has been hid from view behind a veil of pantheism.

But here we encounter the statement so often made by Christian philosophers and theologians, that "All men have an intuitive knowledge of God." This type of teaching has its roots in German intuitionist philosophy. God, it is said, cannot be certainly revealed in nature until he is first revealed in the human heart. While visiting in America a few years since, I heard a progressive young preacher scoff at the Child's Theology of Paley, proving the being and character of God from the works of his hands. Would he also scoff at the Psalmist who said; "The heavens declare the glory of God, and the firmament sheweth his hand-work?" He knew God by direct consciousness. His own intuitions were lights kindled by the hand of God, that revealed the divine glory. Perhaps no one has announced this doctrine of the intuitive knowledge of God more emphatically than the distinguished German professor Luthardt in his "Fundamental Truths of Christianity." He says; "Consciousness of God is as essential an element of our mind as consciousness of the world, or self-consciousness. The idea of God is an intrinsic necessity of the mind." Again he says; "This direct consciousness is implanted in every mind. It is a universal fact—a fact pertaining to the human race as such." If such language as this be true, then the heathen who are grossly sunken in idolatry, have underneath their superstitions an abiding consciousness of the one true God. I have lived for nearly two decades in the midst of the heathen, have questioned them continually with regard to their beliefs, but have never discovered any such underlying conception of God. The heathen worship a multitude of gods, but in the act of worship they are individualized, and each god, to his special worshippers, occupies the supreme place of honor. Thus in China and India, Buddha and Vishnu, each in his place, is the supreme God; and there are no mental reservations in the minds of their votaries for some other being, standing apart and above. *The misdirected religious nature accepts a false god as a supreme divinity.* But let us arraign professor Luthardt against himself, allowing him to overturn with his own hands what he has labored to build up. He says; "It is true that it is Christianity that has restored to men the consciousness of this component part of his mind. Consciousness of God was like a choked-up well which Christianity dug out afresh. But it only dug out what already

existed. It was as it were, a remainder of a great but forgotten, or misunderstood truth of the mind." Here we are told that this undying and universal consciousness of God must be *restored*, that the waters of this perennial spring must be *set flowing afresh*, that what men knew already by unerring intuition they must be *taught anew*! Thus a devout and usually discriminating writer, in holding to an extravagant theory of the universal intuition of God, is betrayed into illogical language, when he attempts to adjust that theory to the facts of history. There are not lacking American theologians who follow their German teachers in the error of assuming that all men have a necessary intuitive knowledge of God. Dr. Lord in his "Christian Theology for the People" writes as follows; "We are so constituted that the mind has this idea of God as soon as it acts. As in the material sphere, when the eye opens it sees the light so in the spiritual sphere when the mind opens it sees God. There is no conscious process of reasoning. This seeing is therefore an intuition, but the sight or idea of God thus gained is only initial." He elsewhere describes the nature of this primary idea of God. "In its initial form our idea of God is that of *cause*, involving of course that also of power, that something which produced, or brought into being things around us. Soon however, the mind begins to act on the problem; it begins to reflect and reason. By a logical process it reaches not only the bare idea of cause, but also the further one of first cause." Now observe that in one passage we are told that as soon as the human mind acts it has this necessary idea of God. The mind opens to the knowledge of God as the eye opens to the light. But when he proceeds to explain his meaning, this direct seeing of God shrivels into the bare idea of cause.

"That something which produced things around us," yet a correct conception of what that something is must be attained by a logical process. But our materialistic friends tell us that as the result of their "logical process" they find that law and matter are self-existent and spontaneous in their unconscious evolution of the universe. Twenty three centuries ago Lao Tsū satisfied his intuitive conception of cause by the conclusion that the universe was spontaneously evolved from self-existent unconscious Tao, or Law. Seven centuries ago Chu Hsi, the distinguished commentator on the Confucian classics, satisfied his intuitive conception of cause by the conclusion that law and matter have a necessary existence, and the universe of being is the outcome of their spontaneous interaction. Chu Hsi spun from his imagination a web of materialistic cosmogony, more beautiful in its geometrical lines and proportions than

that which a master-spider spins from its bowels, and the scholars of China to day, like helpless flies, lie entangled in its meshes. Chu Hsi demonstrated his doctrine of spontaneous generation in a manner that ought to edify western materialistic scholars. Lice are universal. They appear on the human body without antecedent germs. Therefore, the universe has the cause of its being in itself! Western Christian scholars are continually estimating the processes of thought among the heathen by their own logical processes. Without question, the intuition of cause, when logically unfolded, leads up to the conception of a great First Cause; and by further instruction, that First Cause becomes a powerful, wise, beneficent Being. But a Confucian scholar, starting with the idea of cause, is soon lost in speculations about the spontaneity of nature. You may ply him with western logic, but he will urge against you the facts of nature. Who does not see that the sun is spontaneous in its shining, the winds in their blowing, the waters in their flowing, the grass in its growing? I once said to my Confucian teacher; "Suppose that I should pile up a mass of stones, and proceed to pour water over them, and then tell you that I expect to see a man evolved from the interaction of stone and water; would you not say that my expectation was absurd?" Apprehending the application which I intended to make of my illustration, he replied; "At the first there must have been something of this sort!" Thus spontaneity was to him an easier solution of the mystery of the universe than an intelligent First Cause. My conclusion is, that the theologian who calls the intuition of cause a proper idea of God, is doing violence to language, and giving his readers a misconception of the true origin of the idea of God. Dr. Charles Hodge, in his "Systematic Theology," though qualifying his statements on the right hand and on the left, yields the weight of his influence to the theory that the belief in God is necessary and universal. He talks of the knowledge of God among the heathen in a vague, uncritical manner, without analyzing the elements that enter into the idea. Is it an idea of *one* God in distinction from *many* Gods? Is it an idea of a *personal* God, of wisdom, power, and goodness? Is it an idea of God *distinct from the false gods*, the idols, which the true God hates, and which in the progress of Christianity are to be cast to the moles and to the bats? If such an idea of God exists universally in the heathen world, modern missionary operations have failed to bring it to the light. But Dr. Hodge sets forth no such claim. He tells us that "It is hardly conceivable that a human soul should exist in any state of development, without a sense of responsibility, and this involves the idea of God. For the responsi-

bility is felt to be not to self, but to an invisible being, higher than self, and higher than man." So the idea of God, after all, is only an *involved* one, lying undeveloped in the intuitions of man's moral nature, and must be *evolved* by a process of education. The sense of moral obligation is indeed universal and ineradicable; but it is only by education that men learn that such obligation is due to parents, to society, to law, to God. Thus, the idea of God is not simple and primary, but secondary and inductive. Dr. McCosh, in his "intuitions of the mind," has written on this subject with the insight of a true philosopher. He urges that the conviction of God, "while it is natural, is not simple, unresolvable, unaccountable. It is not a single instinct incapable of analysis, but is the proper issue of a number of simple principles, all tending to one point." The natural demand for cause leads up by a true induction to the Infinite Cause. The natural sense of obligation to law leads up to the infinite Law-Giver. Man's conscious personality suggests a like infinite conscious Personality. The idea of God is therefore a composite one. The intellectual and moral intuitions supply a foundation upon which this idea may be built up; but it is left to the logical understanding to decide what shall be the nature of the temple erected on that foundation, whether it shall be dedicated to the worship of Buddah or Vishnu, of Molech or Jehovah.

Are these intuitional theologians aware of the results of their teachings in heathen lands? Dr. Hodge tells us that all nations have a name for God. What may I ask, is the name for God in the Chinese language? Some will answer, "The Supreme Ruler." But who is this supreme ruler? He is no other than Heaven, the Venerable Heaven. But says a missionary convert to this intuitional theology. "The heathen have a necessary idea of God, and the highest expression of that idea to the Confucianist is Heaven. Therefore, we will preach Heaven to the Confucianists as God." What would be said to a preacher in an American pulpit who should talk after the following fashion. "As a father pities his children, so the Venerable Heaven pities them that fear him. We ought to love the Venerable Heaven with all our heart. The eyes of Heaven are upon the righteous, and his ears are open to their cry. Christ is the son of heaven," (so also is the Emperor of China). If such language were in general use, would not the people begin to think at length that the preacher intended to teach that Heaven was God? Much more certainly will a Confucianist so understand such terminology. Heaven has been the supreme object of Confucian worship for four thousand years. But who or what, according to the Confucian philosophy, is this heaven? Let the distinguished

scholar Chu Hsi tell us. "Heaven and Earth at the beginning were but dual matter, this one matter revolved, grinding round and round. When it ground quickly much sediment was compressed, which having no means of exit coagulated, and formed the Earth in the centre, the light portion of matter became Heaven, and the sun and moon and stars, which unceasingly revolve on the outside." Or again, when asked if heaven has any bodily substance, he replied; "It is just a spiral wind soft below and hard above." And this "spiral wind" of Confucianism is an acceptable name for God with not a few missionaries. "Behold the heaven and heaven of heavens cannot contain thee." Some years ago the Bible was translated into the Mongolian language, and the name for Buddah was employed as a name for God. Why not, if all men have a direct, necessary knowledge of God and the highest conception of God in the minds of the Mongols was centered in the name Buddah? A distinguished missionary once said to me while discussing this subject; "To whatever country I should go to preach the gospel, I would find out the highest name for deity there employed, and build upon it the fuller Christian idea of God." Consistently with this theory, in China he employs Heaven as a designation for God, In India he would properly employ Vishnu: in ancient Greece, Jupiter; among the Philistines, Dagon; among the Moabites, Moloch! Truly, this would be a point of progress in the restatement of theology to which the most liberal Christians have not yet attained. "But I say," writes the apostle Paul to the Corinthians, "that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have fellowship with devils." Christian scholars are fond of emphasizing the permanence of religious convictions in the human heart. They ought in like manner to emphasize the persistent tendency in human nature to degrade and misdirect the religious aspirations. Not only is this tendency every where apparent in heathen lands; it is equally apparent in Christian lands. Western scientific materialism, though cradled in the lap of Christianity is essentially heathen in its downward aspirations. It would blot out the sun-light of the knowledge of God, which Christianity has hung high in the heavens, and substitute for the glorious personality of the Creator of all things, a "great unknown," as intangible as the revolving wind of Confucianism. Not only so this tendency to wander away from God has wrought with unceasing energy in the Christian church. Every great truth of revelation has in turn been assailed, even by professedly Christian scholars, from some angle of scepticism; and the verities of the divine scheme of redemption

have been preserved in the world, not because the human intellect has demonstrated man's need of salvation, but because the human heart, through the strivings of God's Spirit, has felt that need ; and so devout men have held fast to the truths of revelation, though they have not perfectly comprehended them. The lessons of modern science should not be lost in modern theology. Men have learned that the theory of the physical universe is not to be spun out of the brains of scholars. Men must study the book of nature, if they would discover her secrets, and gain possession of her hidden treasures. So in the spiritual universe, heathen sages have proven themselves to be blind leaders of the blind, in their attempts to give development to the religious consciousness of their disciples. ; and so far as Christian scholars have trusted in their superior powers of reasoning, and in their advanced Christian consciousness, and have presumed to shed light upon regions of inquiry, which Scripture has left hid behind a veil of mystery, so far have they ceased to be interpreters of the oracles of God, and have become teachers of strange doctrines, that lead men into the fogs of doubt and uncertainty. Dr. McCosh writes ; "It is only by an abiding written revelation that the truth can be made patent to the great masses of mankind, or saved from perversion by the fancies, the foolish speculations, and the infidelity of the educated." And to this it must be added, that only by the abiding presence of the Spirit of truth in the church, witnessing to the written Revelation, will the educated be saved from the natural conceit of learning, which inclines them to go about establishing new foundations for human hope, and will exercise their powers in building upon the one foundation that is revealed in Scripture. But we hear it said that in the revelation which God has made of himself, both in Scripture and in providence, there is much of mystery that must be resolved ; chasms must be bridged over ; and so doubt and uncertainty are to be recognized as necessary elements in the process of growth in knowledge. But Christianity has had a life of eighteen centuries in the world. Its truths have been studied by the noblest intellects, and have been experienced by the noblest hearts, that the world has produced. Mystery must indeed for ever hide the throne of the infinite Creator from the perfect vision of his creatures ; but the truths of revelation have shone into men's hearts, that they might become children of the light and the day. Let us attend to some of the lessons that we find written in the book of Revelation, and in the book of Human History, that shed their light upon the problem of the condition and hope of the heathen.

(1.) The supreme need of the human heart is fellowship with God ; yet the knowledge of God has been lost in the world through the blinding power of sin, and it has only been restored to men by special divine revelation.

(2.) Man's dignity as a creature of God has its source in his moral nature, bringing him under the dominion of moral law, and thus linking his life to the life of God as his ruler and judge.

(3.) God's law is written in every human heart. It is a permanent witness to the obligations of truth and duty ; however deeply man may be sunken in ignorance, however hopelessly they may be debased in sin.

(4.) This law of conscience corresponds to the revealed law of God. Men who are ignorant of the written law will be judged by the unwritten law.

(5.) God's penalties against sin in the present world are more severe than human justice would inflict, and the scriptures threaten more terrible punishments in the world to come.

(6.) God has established laws of heredity, which operate for evil in an evil world. By these laws the bias to sin is transmitted from generation to generation. God has also established laws of social influence, by which evil customs, and their attendant miseries, are perpetuated among men.

(7.) The laws of heredity and social influence do not excuse men from the punishment of sin. Though sin be committed under the impulses of evil heredity, or corrupt social influence, the individual conscience acknowledges the guilt as personal, and confesses the desert of punishment.

(8.) The root of sin is found in a life of supreme self-love. self-righteousness, in proud unconsciousness of God, or indifference to God, is the most deceitful and dangerous form of sin.

(9.) God has decreed to pass by a portion of his creatures, to allow them to fill up the measure of their iniquity, and to visit upon them their just punishment.

(10.) God has purposes of grace which strictly include his elect. Such men are sought out by his messengers, enlightened by his word, and quickened by his Spirit.

(11.) The heathen sin against the light of nature, and pass out of the present life with characters already confirmed in evil.

(12.) The highest achievements of natural religion are a confession of man's need of God ; but heathenism has no open door that leads into Christianity.

(13.) The Scripture call to repentance is in the present life, under the motives of love and fear. The one revealed condition of salvation is faith in the atoning sacrifice of Christ.

(14.) There is no scripture promise that the offer of salvation through the atoning work of Christ will be extended to the future world. There is no promise that any angelic messengers will be sent to unfold the truths of redemption to men that have died in sin. There is no promise that God's Spirit will strive in the hearts of such men to persuade them to turn to God.

It is now nearly nineteen centuries since our risen Lord commanded his disciples to go and teach all nations the glad tidings of a full and free salvation. If the burning zeal, and devoted consecration, which fired the hearts of the early Christians, had been perpetuated from generation to generation, a single millennium would have sufficed to subdue the world to Christ. The thousand years of the dark ages was God's chastisement upon a back-sliding church, that held the truth in unrighteousness. Heathenism was waging a successful warfare in the bosom of the church, and her power was paralyzed to make conquests for Christ. Again the conquering power of God's Spirit was revealed in the great Protestant Reformation. But the results of that reformation are thus far but partial and limited in their application. Luther was raised up to deliver Germany from her idolatry to the Pope. She now waits for the appearance of another Luther to deliver her from her idolatry to Reason, and lead her to a profounder reverence for the mysteries of Revelation. In Christian England and America only a minority of the people serve God with the heart, while the masses though they know God glorify him not as God, neither are thankful for the blessings which Christianity has brought to them. We boast of our age as one of missionary activity; but what the church is accomplishing is but a fraction of what it is able to accomplish. India, China, Japan are to day mighty strong-holds of heathenism, and nearly half of the human race dwell within their borders. The light of Christ is being slowly kindled in these lands but thus far its shining is that of scattered beacons glimmering in the darkness. If England and America were in fact what they are in name, Christian lands, and all their treasures had written on them "Holiness to the Lord," this generation would not pass away, before the glad-tidings of Christ would be carried to every city and hamlet, in the remotest corners of the heathen world, and there would be no occasion to discuss the problem of salvation in Christ without the knowledge of Christ, or of a future probation for those who have not heard of Christ in the present

life. If all the money that is now being lavished in self-indulgence, in luxuries of food and dress, in pleasure, and wine, and dissipation, were consecrated to the service of Christ, the treasuries of a thousand American Boards would overflow with the abundant gifts to the work of the Lord.

There is a long, low wail of hopeless misery that is sounding forth from heathen lands, that breaks like the moaning ocean surge upon the shores of Christendom. Christianity is God's life-boat which was prepared to save these perishing, immortal souls. Christian sailors, make haste to man the life-boat. Rejoice in your sacrifices, your toils, your wearinesses, your disappointments. Christ is your Captain, and success will crown your efforts. Stay not to speculate over the problem of the unrevealed depths of divine mercy towards the impenitent heathen, but fill the world with the glad promise of a present and eternal salvation through his name who is able to save to the uttermost all who come to God through him.

Tungcho, North China.

October 30th 1886.

Correspondence.

To the Editor of the CHINESE RECORDER,

DEAR SIR,—On several occasions I have seen Miss Gordon Cumming quoted as an authority for the statement that there are 100,000 native (Protestant) Christians in China. It should be no matter for surprise if there were even tenfold that number, when we consider the wonderful promises which God has made respecting the future progress of the Gospel. But when we know, in some measure what is the actual state of things in this country, I think, we should try to be as accurate as possible in our statements of numerical results, if such statements must sometimes be given.

In reading over quite recently Dr. Edkins' "Religion in China," I came across the following passage: "The Protestant Converts were in 1859 still not many more than 1,000. These were the remaining fruits of sixteen year's labour by about a hundred missionaries at the five treaty ports." In a foot note Dr. Edkins adds, "at the present time (1877) the converts are about ten times as numerous as when the first edition of this book was published."

If Miss Gordon Cumming's figures are correct it is certainly very remarkable that within ten years there should be such a large increase I should like to know however if the statement is reliable?

Yours Truly, A MISSIONARY.

[We would refer to our "Revised Statistical Table" published in *The Recorder* for March, which gives the total of adult members of our Churches as 28,000. It is evident from the omissions in that table that the number of communicants cannot be far from 30,000; and from this it is evident that the Protestant Christian Community in China must now number over 100,000. EDITOR.]

The following lines are from Rev. L. A. Eaton, of the American Baptist Mission to Bankok, Siam:—

The King has been spending some time at his palace at Petchaburi and has shown himself quite gracious toward the Presbyterian missionaries and their work there, granting an audience at which he bestowed valuable presents on all the gentlemen of the Mission. Besides this he gave to the hospital and school \$2,400,00—a very valuable contribution at this time when the Board is so much crippled by debt, and the work making constantly increasing demands. The King will doubtless also materially aid the hospital to be established here by the Presbyterians;—in fact this subject was brought up in the audience at Petchaburi, and the King promised to give it his attention on his return to Bangkok, and expressed a willingness to support it.

A Correction:—The Rev. Dr. Talmage writes, 'In the Revised Summary &c.,' on page 126 of *The Recorder*, the American Reformed Mission dates from 1858. This was the date when the Reformed Church assumed direct control of the mission. Before that time the Reformed Church operated through the American Board. The mission was however maned by agents of our own church. The real commencement of the Mission was in 1842, when Dr. Abeel of our Church first arrived at Amoy. If it is made to date only from 1858, it seems to leave a wrong impression."

From Nantsiang, near Shanghai, the Rev. G. R. Loehr writes:—Our work here is progressing finely, the schools have opened well, I have received six into the church by baptism, and baptised a child this year. Here are also several who wish to become probationers. Our church building here with about 200 sittings, is too small for the Sunday afternoon congregations. Last Sunday afternoon there were more women than I have ever seen in a church during my six years in China. The attention given to what is said

to them greatly encourages the preacher. I have sold in this town about 800 calenders, and also several copies of some of the Gospels, I also sell other little religious books. The people, for the most part, are very friendly and willing to look at the books and listen to what is said about them. Chapel and street preaching, visiting the tea shops etc. to talk to any who will listen, is also availed of as a means of sowing a few Gospel seeds.

Rev. E. E. Aiken of the A. B. C. F. M. Mission, Peking, writes:—

“We are pleased to be able to say that the last two or three months have seemed to be a time of spiritual refreshing to us here in Peking, especially in connection with the week of prayer and not without some connection also, we feel, with the daily prayer meetings which have been kept up in several of the missions almost continuously since the visit of Stanley Smith and the others who came with him. There have been continued meetings at the Methodist Mission, with special and deepened interest in the schools and among the church members there; and the work in all the missions seems to be moving steadily on with fresh blessings and increased vitality and power.”

Mr. Bagnall (C.I.M.) writes from P'ing-yang, Shansi, April 20th:—“The P'ing-yang gathering was held last Friday and Saturday, and a grand and blessed time we had, Praise the Lord! Messrs. Beauchamp, Orr-Ewing, Smith and Hoste were with us, and everything went off very pleasantly, indeed. The meetings were very profitable and interesting. Eight men and eight women were received into the church, and a few were kept over for further instruction.”

Mr. Hoste (C.I.M.) writes from Hungtung, Shansi, April 21st:—“The outlook here is most blessed; light seems to be breaking forth on all hands. From North, South, East and West the blessed news comes of God's being at work and souls being saved. Dear Mr. Hsi is very well; I esteem him more highly, the more I get to know him, and feel it an immense privilege to *work under his direction*.

“Thank God there is now a considerable amount of personal testimony and exertion on the part of individual members for the spread of the Gospel. The very large majority of these candidates have now for some months been under the sound of the Gospel and have been worshipping God. All have, I believe, a simple faith in Our Lord Jesus Christ.”

Mr. Stanley P. Smith (C.I.M.) writes from Hungtung, Shansi, April 23rd:—You will I know, rejoice to hear that 210 persons were baptised here to day—52 women and 158 men. Nor will you think it anything to be wondered at with the wonder-working God in our midst. There are beyond, fully that number and more who may now be ranked as “enquirers” with more or less faith in Christ.

The Rev. Geo. W. Clark (C.I.M.) of Kwei Hua Chên, wrote under date of March 15th:—We are witnessing for Jesus. Taking advantage of the custom of this place of nightly theatricals, after prayer, I resolved to try and reach the people during the New-year, at night time, by the use of our Magic Lantern. I had found that to shew it in our house to a few tens involved more trouble and disappointment than to shew it to a crowd. My chief idea was to influence the eye and ear of the people concerning the gospels. After conference with the Priest of the Ts'ai Shen Miao, to permit me to use the stage, from which thousands could see, he kindly placed it at my disposal. I used it for six nights, omitting the two nights of the feast of lanterns. The largest of well behaved crowds were gathered together, that I have seen in China. Before the gates were opened the street was crowded. When admitted to the grounds they soon took their places; the number varied from fifteen hundred to four thousand. Every night it was freezing hard, yet the people gazed for an hour. I found it best to keep the views of the life of our Lord till the last because the exuberance of excitement was relieved by views of natural history and other scenes, thus they were better prepared to hear something of the gospel. At the gospel stand, Mr. T. King, sold books to those who wished to buy them, to enable them to understand more clearly of Jesus.

Some of the officials came to see, and there was not the slightest hint that the mandarins disapproved of it. Undoubtedly such an exhibition could not be so easily performed in Southern China, to reach the masses, yet I believe it might be used in village work for the spread of the gospel.

Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE.

THE Shanghai Missionary Conference has appointed Rev. Messrs. Yates, Muirhead, Moule, Allen, and Williamson, as a Committee of Correspondence to invite the missionaries of China to meet here at such time as may be decided upon, and to elect members of a Committee of Arrangements, who shall decide the time of meeting, as well as every thing else regarding the Conference. The missionaries of Shanghai will carefully abstain from fixing any thing. Their only wish is to start the consideration of the matter, and then leave every thing to be determined by those who may be elected by the several local Conferences as their Committee of Arrangements. It is evidently none too soon to begin to take steps in this important matter, even if the Conference is not called before 1890; and we shall hope before long to be able to report the names of those who shall have been elected as members of the Committee of Arrangements. The Shanghai Conference will of course in due time elect one, and only one, of their number to represent them in the Committee of Arrangements.

THE CHINESE GOVERNMENT AND CHRISTIANITY.

A SIGNIFICANT article from "*The Times*," of January 10th, has been very wisely reproduced by Mr. B. Broomhall, Secretary of the China Inland Mission, with a short introduction showing the change in the attitude of the Chinese Govern-

ment, and for that matter, of the Western European Governments, toward Christianity, since the Treaty of Nankin in August, 1842. There were then *not six* native Christians of Protestant connection in all China, while now, as seen by our Statistical Table of December 31st, 1886, there are over 28,000, probably about 30,000, adult members in all our Churches. *The Times* correspondent fully appreciates the friendliness of the Central Government of China toward Protestant Christianity, and the efforts it is making to free itself from the pressure of the responsibility France has assumed regarding all Roman Catholics, whether missionaries of other western nations, or native Christians. The writer exhorts all Protestant missionaries, in a way certainly not unfriendly, but rather unnecessary, to exercise great care in avoiding collisions either with the people or the officials—a policy which was already being carefully pursued, by missionaries of all our connections throughout the land, and which we have no doubt will continue to be successfully observed.

The following sentences from the Rev. Wm. Muirhead, which we find in *The London Missionary Chronicle*, doubtless express the views of many:—"The proclamations the authorities have issued in favour of Christianity are wonderful; and though they will not produce any special effect on the people, so far as inducing them to accept the Gospel is concerned, the

ideas contained in them will be carried out in political relations, and will gradually lead to beneficial results. In view of the change indicated by these proclamations a great encouragement is given to missionary work."

SELF CONTROL OF MISSIONS IN INDIA.

At the Ninth Annual Conference of Bengali Christians which was held in the month of October last in Calcutta, the important question of Relation of Foreign Missions to Bengali Churches was ably discussed by the native pastors.

The "Indian Missionary" gives some extracts from the addresses of these native preachers from which we copy the following.

"Babu Braja Madhat Basu, while acknowledging the unspeakable good Missionaries had done to the country, felt bound to take exception to their conduct in three respects as having had a prejudicial bearing on the condition of the Bengali Churches:—1. They had, from ignorance or indisposition, admitted a number of questionable characters into the Churches. 2. They had mixed up with the Gospel they were commissioned to preach a mass of sectarian teaching. 3. They had made grants for generations together for the support of Bengali congregations which had operated as a curse rather than a blessing. The speaker concluded his remarks by declaring emphatically that his answer to the question raised was, that, in order to the healthy growth of the Bengali Churches they should be absolutely independent of all foreign control."

"The Rev. Ananda Chandra Dafadar quoted a saying of the late lamented Mr. Paynes, to the

effect that if the building was completed, let the scaffolding be removed. Not, he added, that we should not be in the service of Missions, but that the churches should manage their affairs independently of Missions. As for the support of pastors, there should be no more difficulty than there was for the support of Brahmans and Mollahs."

The Editor of the "Indian Missionary" while saying, "there can be no doubt that there is a very strong desire on the part of our Bengali Churches to break away from parent societies," expresses it as his own opinion the "*the time is not yet.*" He says in closing, "Our advice to Bengal and to India generally is both in political and religious matters, Rest not, but haste not."

ANTI-CHRISTIAN FEELING.

DURING recent Literary Examinations at Hwui-chow Fu, in the southern part of the Province of Anhwei, the students were particularly demonstrative of opposition to Christianity. We give below a translation of a placard which might have produced much mischief but for the prompt action of the Magistrate in a proclamation we have not room to give, but which threatened the disobedient with expulsion from the examination. The students' placard runs as follows:—

The Teachers and Pupils of the Six Hiens governed by Hwui-chow-fu, have unanimously agreed to drive the Foreign Devils out of Hwui-chow-fu and thus appease the wrath of the people, on the first of the third month.

The Foreign Devils originally poured opium into China to the injury of its people. Why should we be instructed or advised by them to leave off opium smoking. Seeing that they have it in their heart to advise our leaving off opium smoking, why did they pour it into the country to injure China. Detestable Devils! You ought to be killed you Devils!

Thieving Devils who thus injure our people, we give you ten days grace, before your expulsion out of our borders.

If you do not take warning and run yourselves before that time—you may be sure that you will remain without your heads if you remain in our borders.

Why should Shangti draw near to Devils? Having drawn near to them why does he want the "Jesus" Devils' nonsensical talk called Gospel. Jesus was a Chinese criminal banished to Foreign countries. This wild posterity of his pour poison into China. Detestable to the highest degree. Their crime is worthy of death!

REPORT OF THE SCHOOL AND TEXT
BOOK SERIES COMMITTEE.

THIS pamphlet gives in a very condensed form the results of the Committee's labors from May, 1877, to December 31st, 1886. For the early stages of their work, we need only refer, as the Report itself does, to *The Recorder* for 1878, pages 308—9. In the "Summary of Work Done," four lists are given; I. School Books already Published—II. Text Books for Students already Published—III. Books in course of preparation and IV. Books still needed. In the first category there are thirty-two prin-

cipal specifications, covering such books as Readers, Arithmetics, Geographies, Histories biblical and secular, Geology, Chemistry, Physiology, Zoology, Picture Books, and Charts with Hand-books. In the second list are Dr. Martin's works on International Law, Jurisprudence, Political Economy, and Mathematical Physics; works on Physiology, Religions, Natural Theology, the Personality, and Government of God, and on Jesus Christ, by Dr. Williamson; many works on the Natural Sciences, and a History of Russia and a Translator's Vade Mecum, by John Fryer Esq.; besides which there is Dr. Osgood's Anatomy, Dr. Corbett's Church History, Dr. Graves' work on Palestine, Rev. L. D. Chapin's Geography, Dr. Mateer's Geometry, Rev. E. Faber's Civilization, Rev. M. Scaub's Dogmatics, Dr. Allen's China and her Neighbors, Rev. Y. K. Yen's work on Education, and Dr. Kerr's on Hygienics.

As the Report itself is in the hands of most of our readers, the above synopsis will sufficiently indicate the large amount of very valuable work already accomplished—which is but an earnest of much more to come. The Committee, we are glad to see, have in hand over 1,512 Taels for future work.

MISSIONARY NEWS.

THE Central Congregational Church, Brooklyn, admitted to membership eight Chinamen a short time ago.

A TABLE of statistics published in *Catholic Missions* shows that there are in the various provinces of China, 483,403 Catholic Christians, 471 European missionaries, 281

native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia and Thibet there are 130 European and 15 native priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694, 286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440,486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 seminaries with 2,746 seminarists. These countries are divided into 67 vicariates apostolic, and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuits. Most of them however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign missions of Milan.

THE bloody work of persecution against Catholic Christians continues in Tongking. A recent letter from the Vicar Apostolic of that province speaks of the destruction of four parishes out of six in a single district in West Tongking. The inhabitants have all been massacred. The parish of Keben was destroyed once before, in 1884, a third of its population having been slaughtered. Among the victims who were burnt at the stake was Hao, a native priest, ninety years of age. As long as he could make himself heard he exhorted his companions to repent of their faults, forgive their persecutors, and submit to the will of God. In the

recent massacre at Keben all the inhabitants were killed.

WE learn from Mr. C. A. Colman who has been visiting North Formosa of a trip with Dr. Mackay to the east coast during which 213 converts were baptized. He further reports that from March 1886 to March 1887, 315 persons were baptised including children; 16 died, making 89 deaths since the Mission commenced. The baptised converts are now 2,546; native pastors 2; 38 stations with 38 preachers, 53 elders and 45 deacons; there are 20 students in Oxford College, and the girls are gathering for a session in the girls' school.

A COPY of *The Life of Faith* has been sent us, in which we are glad to note an article on "The Divine necessity of Missions," and an editorial on "A New Era in Missions." Quotation is made in the Editorial from Rev. James Johnson's "Century of Missions," and the following from the Annual Report of the Church Missionary Society, regarding west Africa:—"Forty thousand communicants ought to mean forty thousand missionaries to the surrounding heathens; and if spiritual life in them were lifted up to the level of whole hearted consecration, an immense impetus would be given to direct missionary work."

A CHINESE temple, together with a hospital, are to be opened in Mott Street, New York, the subscriptions having been made by Mongolians in New York and Brooklyn. Each contributor of five dollars is to have his name cut

on a stone to be set before the Joss; and it is a condition for being admitted to the hospital that the patient shall have previously subscribed one dollar. *Exchange.*

REV. MESSRS. Mills, Johnson, and Horsburgh, of Hangchow, recently took a trip up their river, and report having had a delightful time. They sold some 3,000 books of various kinds, finding many persons willing to spend from three to fifty cash for Gospel Books.

WE learn from Mr. D. F. Hogg, of the C.I.M., that he was purposing in April to start with others from Han Chung Fu for Si-ngan Fu, where they were to rent a house and remain, trusting that the Lord would open the door.

ON the 12th of May a Conference of all the native helpers of the Presbyterian Mission was being held at Ningpo. Among other subjects discussed were: The second coming of Christ, and The Unity of the Church. Rev. Mr. Galpin, of the Baptist Mission, by request, gave an address on the question "Are we ready for a revival?"

DURING the last six months Mrs. Du Bose has received over 1,000 women at her residence at the Twin Pagodas, Soochow. All were made at home and none left without hearing something of the way of life.

WE learn that Rev. Chas. Budd is engaged in teaching at Tamsui by the Governor of Formosa. He has a class of twenty pupils some of whom come as far as from Anhwei to attend, and three of them are the

Governor's nephews. Several of them are over twenty five years of age. This interesting movement Mr. Budd considers tentative. It may collapse, and it may develop and last.

WE clip the following from the journal of the London Missionary Society, *The Chronicle*:—

"Last Sunday," writes the Rev. G. Owen, of Peking, "I witnessed a pleasing sight. At the conclusion of the morning service a respectable looking man, about fifty years of age, came forward to the desk, and began weeping copiously. The tears ran like great raindrops down his cheeks. He could scarcely speak for weeping. But, after a time, he said he was in great distress about his sins. I invited him to my study. There he was joined by two younger men, and all three falling on their knees begged for mercy with strong crying and tears. There had been nothing in the public service to excite such emotion. It was the result of the gradual work of the Spirit in their hearts. I was much affected, and much encouraged, by the sight. Chinamen are not given to weeping over their sins."

THE arrival among us of Rev. F. E. Wigram, Secretary of the Church Missionary Society, has been productive, we understand, of increased interest among the foreign residents connected with the Church of England; and his reports to the missionaries regarding the work in India have helped to throw light on problems in China.

JUST as we go to press we learn with much interest that the Jap-

anese Churches of Presbyterian and Congregational connections have taken preliminary steps toward organic union, of which we will report more fully in our next.

SEVERAL reports of Medical Hospitals have been received during the month; but we must refer our readers for fuller notices of them than the crowded state of our columns permits to the *Medical Missionary Journal*. The Fourth Annual Report of the Soochow Hospital under Dr. W. H. Park tells of 11,973 patients at the Dispensary. The receipts of the Hospital and Dispensary from fees and sale of medicines amounted to the very considerable sum of \$1,482.52. The Hospital at Foochow, under Dr. H. T. Whitney reports during its fifteenth year a total of 8,266 patients treated. No charges for medicines and attendance seem to have been made. At Swatow, the work under Dr. P. B. Cousland, reports a total of 6,378 patients. The receipts from fees and medicines were \$986.12.

We note with interest that Miss C. F. Gordon Cummings, in the *London and China Express*, calls for contributions to the "Chinese Blind Mission." She details the admirable work already done in Peking by Mr. John Murray, and proposes that Jubilee Offerings be made in this semi-centennial year of Queen Victoria and of her own personal life.

THE deaths of Mrs. Douthwaite and Mrs. Lance are special bereavements to all who knew them. Mrs. Lance received her release after many months of excruciating suffering, while Mrs. Douthwaite was

cut down in the prime of life after a short but acute illness. With special emphasis may it be said that "Their works do follow them."

It is pleasant to note that the Chicago Training School for City, Home and Foreign Missions has sent asking that *The Chinese Recorder* be sent them. They solicit contributions of missionary literature from authors, editors, publishers, and missionary societies.

POLITICAL NEWS.

THE total amount collected by the five leading journals of Tokio for the Normanton sufferers was \$17,818.59; which gives over \$700.00 to each family of the sufferers drowned.

THE following telegram on the relations of China and the Vatican has been received from Rome:—In view of the friendly disposition manifested by China towards the Holy See, the Pope has instructed Cardinal Simeoni, Prefect of the Propaganda Fide, to prepare a convention, with a view to insuring complete liberty and security to the Catholic Missions and residents in the Chinese Empire. The proposals will, it is understood, be despatched to Peking on the 22nd of February. *London and China Express*.

CAPT. SELFRIDGE of the U.S.S. *Omaha* has been relieved of his command and ordered to report himself to the naval authorities at Washington for trial, regarding the unfortunate gun practice on the island of Ike, which resulted in the death of several Japanese.

THE U.S. House of Representatives has Passed the Bill sent down from

the Senate forbidding the importation of opium into the United States by any subject of the Emperor of China, and has also passed with amendments, the Senate's Bill (which now returns to the Senate for ratification) for making good to the Chinese the losses sustained in the massacre at Rock Spring, Wyoming, in September, 1885.

THE newly-appointed U. S. Minister to Corea Mr. H. A. Dinsmore, has arrived in Yokohama, and will be conveyed to his destination by the *Omaha*.

ABOUT the middle of March the Annual Mission from the King of Corea started on its return, after a sojourn of about fifty days in Peking.

A CONTRACT has been made with the Corean government for a telegraphic line between Seoul and Fusan.

THE *Batavia Nieuwsblad* reports that, among the Chinese there, rumours are afloat to the effect that the Chinese Government intends shortly, to station Consuls at all the chief towns in Java.

THE abuses in the coolie traffic with the Straits Settlements is occupying the attention of both the Hongkong and Chinese Governments. It is to be hoped they will do something effectual.

ADMIRAL Wü's son who while in liquor shot a man at a feast at Foochow, denies his crime and was subjected to torture to make him confess, but he still denied it.

MRS. MCKAY, the widow of the electrician who was accidentally shot

at Seoul, has received \$500.00 from the Corean King, who offers to provide for her for life should she remain in Corea.

THE Chinese Minister having been recently much impressed with the exhibition of the long-distance telephone as a rival to the telegraph, two parties of electricians have since undertaken to produce similar results in China. The Philadelphia capitalists expect that this will result in important concessions. The first party of electricians sailed for China in the *Hampshire* from San Francisco on March 19; the second will follow on April 20 *London and China Express*.

SOME very important memorials from censors have lately been presented to the Throne bearing on the subject of education, in which foreign and scientific studies are recognised and recommended as qualifying for honours. This is the beginning of the greatest revolution which China has ever witnessed, compared to which the mere change of a dynasty is but a passing accident. A censor, Chan Sui-yung, recognising the importance of foreign affairs, recommends that of the smaller officials within Peking, who are recommended for merit, the foreign-educated and those who understand international affairs should be placed at the head of the list. Further, that mathematicians should enjoy equal privileges in literary examinations with those who understand the Mongolian dialects. Prince Ch'un is highly pleased with these proposals, and has submitted them for favourable consideration to the Boards of Civil Office and of Rites. *Exchange*.

Diary of Events in the Far East.

April, 1887.

10th.—The construction of the North Formosa Railroad commenced at Hu Wei.

12th.—Two thousand Mandarins, and more than 40,000 Annamites of the province of Bimh-Dink give in their submission to the French.

17th.—An Imperial Rescript threatening those who may raise troubles regarding *feng shui* in quarrying stone for the palace at Jeh-ho.

21st.—Fire at Peking, 80 houses consumed.

24th.—A panic among the Cash Shops, or Banks, of Peking.

26th.—There arrive at Tientsin for Peking 515,000 catties of Yunan Copper.

29th.—A Proclamation from the Superintendent of the Chinese Imperial Telegraph Administration, forbidding clerks from charging translation fees.

30th.—The salt commissioner at Tientsin notifies the public that his Yamén servants are not to pay less for supplies than the fair market prices.

May, 1887.

2nd.—A fight reported between several thousands of the inhabitants of Yue-doo, Kiangse, and the authorities,

the outcome of a long-standing feud between a scholar and a military officer.

8rd.—Grand review of cadets and students of the Tientsin Military Academy.—The Taotai of Tientsin takes steps for the repair of the city walls.

May 8th.—A pilgrimage trip of a steamer from Hongkong and Macao to San Choan (St. John) the Tomb of S. Xavier.

10th.—The Hankow Tea market opened for the season.

11th.—About 180 men and women arrive at Shanghai from Ngankin, begging.

12th.—The Emperor offers the Summer Sacrifices on the Altar of Heaven.

15th.—Lady Li visits the "Isabella Fisher" Hospital, Tientsin.

18th.—Proclamation from H. E. Li-Hung Chang regarding the Constitution of the proposed China Railway Company.

21st.—The French Mail s.s. *Mensaleh*, sinks near "The Saddles" from some not fully explained accident to her machinery.

24th.—Queen Victoria's Birthday celebrated in Shanghai by an open-air party in the grounds of the British Consulate.

Missionary Journal.

ARRIVALS.

At Shanghai, April 26th, 1887 Mr. and Mrs. Easton (returned), Misses P. L. Stewart, G. M. Muir, I. M. Burroughs, F. M. Britton, R. Mc Watters, J. A. Miller, C. Thompson, E. M. Tolmson, A. Mc Quillan, C. K. Gates, M. Mackee—for C.I.M.

At Shanghai, May 5th, 1887, Mr. and Mrs. C. H. Judd, Misses Groves, Parker, Webber, for C.I.M.

At Shanghai, May 21st, for China Inland Mission:—Mr. and Mrs. Armstrong, Miss A. E. Knight, Miss L. K. Ellis, Miss M. E. Scott, Miss A. A. Miles, Miss H. Judd, Miss E. Culverwell, Miss S. M. Forth; Bible Christian Mission:—Miss Stewardson.

At Shanghai, May 17th, Rev. H. Corbett, D.D. wife and four children, returning to Presbyterian Mission, Chefoo.

At Shanghai, May 21st, Rt. Rev. Geo E. MOULE, D.D. and family.

DEATHS.

At Chefoo, May 9th, Mrs. A. W. DOUTHWAITE, of C. I. Mission from Pneumonia, secondary to an attack of Typho-malarial fever.

On the 22nd March, on board P. & O. Mail Steamer, before reaching England, Miss JESSIE A. PURPLE, of the American Protestant Episcopal Mission to China, Buried at sea.

At Shanghai, on the 21st of May, Mrs. ELIZABETH HILL LANCE of the London Mission, Tientsin.

DEPARTURES.

From Shanghai, May 20th, for England, Mr. and Mrs. S. R. Clarke of the China Inland Mission.

From Shanghai, May 21st, Dr. W. H. BOONE, and family for New York.

